

remains speculative. In the meantime, teaching the objective and subjective aspects of existence as divided entities bars the way to further investigation of the unity of man. Not ~~that~~ is it a poor way of teaching, but it is basically an unreasoning and artificial construction of mind which leaves the human being a curious conglomeration of functions inexplicably connected with the medium in which they operate.

To understand the hold upon mankind of traditional dualism, we need to understand that investigation of objective facts can be so generalized as to be comprehensible by larger and larger groups whereas the subjective, because it insists upon self-confrontation and the analysis of what is so confronted, becomes successively restricted to smaller and smaller numbers in relation to those who would readily grasp facts in the objective. Thus, the same mind that can grasp the objective fact would find it much more difficult to even begin grasping the subjective. Consequently, the very large number trained to learn about the objective would be reduced to a small minority who would be ready to perceive and undertake ~~the~~ analysis of the field of immediate consciousness. This does not mean that they have no potentialities in the direction of the subjective: it rather means that their ability to think is lopsided, having ~~been~~ largely trained to follow externalities of objective observation.

Now as the source which is the subjective includes the objective, it becomes clear why a smaller number of minds can apprehend the former whose materials to be apprehended are so much more vast. But the more that is discovered of the simple aspects of physical time, space, and motion, the fewer are the difficulties that stand in the way of gaining knowledge of their gross aspects. Because a discovery in material science can be visibly and, relatively speaking, conveniently seen,

the empiric test of it will not require the same power of apprehension as does the subjective which, while not abstract in itself, remains abstract to most. Though a good word in itself, its connotations, having been misconstrued by the layman, make it a poor word to use so that we must substitute another term for it - the supertangible since the subjective possesses the attributes of more power, more tangibility of sensation and therefore of conception, ~~in~~ inson to the objective.

It is also true that as science becomes highly abstract, the more subjective an aspect it takes. So that while a thing objectively observable is rightfully considered as of the material realm, the more abstract the study of it becomes, the more consciously subjective in function does ~~it~~ come to the scientist who is then able to give it its proper meaning and identification. Simultaneously, it becomes more real than the material fact for it underlies that fact.

Though in this sense, science is subjective to the man who discovers, the rest will follow the objective manifestation of what that mind has ~~discovered~~ in the subjective which remains so, i.e., subjective, each must come to it by his own efforts for which the average person has had no preparation. ~~There~~ there are very few who teach any such preparation. For this reason, ~~there~~ any ~~individual~~ person can learn the operation of certain scientific facts. But he will only learn as the result of that which the inventor or discoverer has learned for him whereas in the phase of the supertangible, each one, in order to learn at all, must become discoverer as well as operator.

In other words, if, to operate a machine, one had to learn what the inventor of it had to learn, there would be relatively few

people ~~existence~~ who could operate a machine. But with the aid of another's created product, they are users though not, to be sure, creators in the lack of being able to pursue the inventor's explorations which go into the building of ~~existence~~. Whereas in the subjective, one is both creator and user of his creation; there being no occasion to adapt one's self to the use of that which another has brought into existence.

It is simply brought down to this: one is the real producer while the other is the user though not necessarily the beneficiary. In fact, that is where another difference enters. Both in subjective and objective, if learning be improperly acquired, it will be to the direct injury of the learner, that is, one who ignorantly applies or intends to apply his learning to selfish purposes with selfish motives. For consequences always emphasize that in both ~~laboratory~~ fields, morality in use is of the utmost importance. But abuse in the objective world may be continued for hundreds of years before it will be climaxed by chaos whereas the reaction of the other, relatively speaking, is immediate: thus, it might only be a question of days, weeks, or months. And because the reactions of the former are comparatively slow in making themselves felt, one is prone to ignore them entirely until they become directly apparent and then also, for this reason, one seldom attributes them to the proper sources whence they arise.

In the subjective, one may also fail to attribute hurtful effects to their real origins but the effects being so much more rapid in making themselves ~~felt~~, they will more immediately be acknowledged. However, this does not necessarily help us to arrive at their meaning and oppressively for we may only vaguely feel their influences upon us which is seldom instructively explicable. But that is only because in man who

who is instructed in the customary manner, no attention is given to his needs and what actually he does in his clumsy attempts to satisfy them so that when his words, thoughts, and deeds clash, he still thinks them to be in harmony and himself sufficiently objective about the discordancies of other things they bear upon his security.

How, in the classroom, can one correctly teach the student about his identity with the world, can one teach that he is one with the convenient conception, of long standing and really made for the purpose of study, that he is divided into outer and inner being - twin-illusions which exist because he does not see the reality of sides as aspects of the same whole? One approach would be to begin with the elementary proposition of a typical cell and the analysis of the same into its simplest cytological components. From there, one can go into still simpler elements and compounds of inorganic existence which go into the substance of that cell as gases, liquids, and minerals which are everywhere to be found in our environment of life.

This done, the next step is to demonstrate that the cell, in reality, is an indiscrete part of the encompassing environment, including the atmosphere, hydrosphere, lithosphere, and so forth. In other words, that cell, now discharging its substance by means of the lungs, kidneys, skin, etc., into the physico-chemical environment, is again taken from it into the human organism. As the result of being taken into the organism and nourished by the same, it will contribute to the larger life functions, even - with the aid of the nervous system - thinking.

Thus far we have established, without going beyond the limits of accepted science, that the cell is part of the environment as the environment of it.

Now then, take the entire human body composed of cells undergoing the same exchanges demonstrated by the single cell. Does not the entire

then become part of the entire environment, a universal part of it emerging again into the composite of a body? Which would clearly seem to prove that man, biologically speaking, is ~~universal~~ ^{understood} as well as individual. And when the knowledge of this becomes realistic ~~to~~ to the individual, does it not prove to him that he is the whole as well as the part of life? ~~That~~, that everything he eats, drinks, breathes, and excretes, is, biologically, his very self? Therefore any abuse he perpetrates, ~~through~~ ^{through} ignorance, upon life, not excluding any other human body, is a direct abuse of himself, which inexorably reflects back upon the perpetrator.

Thus, when one abuses sex, gastronomy, or any biological act, one will naturally impair his own functions. While the result may not be immediately sensed, still the abuse takes its effect: hence, all abuse of the medium in which one lives is essentially self-injury. And this should always be kept in mind respecting our behavior.¹

Truthfully speaking, then, all animal flesh from which man derives nourishment and which is closest to his own flesh in anatomy and function - therefore excluding such animal products as milk and cheese, the piscine order together with the edible molluscs, crustaceans, etc., as well as the vegetable nature which is furthest

1. When morality is presented in the ordinary forbidding or exhortatory fashion, it not only becomes a bore but a cause of resentment which, when we regard ~~the~~ ^{the} negative attitude created, certainly has very little teaching quality. But here, without talking about morality, a moral lesson has been presented. This is the only way one teaches morality, i.e., in combination with subject matter. However, this is only a suggestion to the teacher for the explanation which has been given is not to be presented verbatim. The teacher must always be creative with the material he presents: otherwise, he does not teach with understanding.

removed from our own, therefore least accessible to pain stimuli yet not altogether bereft of it - will profoundly and unpleasantly affect the context of individual and social affairs. It is ~~interesting~~ to note that the only one who exceeds us in the habit of eating flesh is the headhunter who eats his own human kind with gusto.

The realm of mind which is considered the other part of the organism who is you and I and all the individuals in the world, as well as the animal and plant creation, is not separate from the corporeal although it has been separately dwelt upon and so abstracted from the body wherein it functions. ~~the body~~ the body has been made a separate part of the mind through which it functions.

The difference between mind and its body aspect may be compared, for understanding's sake, to the difference existing between inorganic and organic; the inorganic being a simplification of the organic from which the organic ~~derives~~ and to which it eventually returns.

Again, the atom represents a form of stored energy which, upon splitting, either spontaneously or through the cyclotron and similar devices, is liberated in form of kinetic energy. Molecules, to proceed with the argument, are complex atomic composites which produce molecular energy but adjusted to the condition of the atoms which are its constituents. And among these composites we must include the human body. It follows that in the molecular condition, there is produced energies variously identified as physical, chemical, and biological. So that the combination of atoms can produce life, and life, the body, just as the condensation of vapor will produce droplets of water, these ~~condensing~~ coming into rain, and rain into a rivulet. With atoms remaining free, i.e., unassociated, there could be no such composite

as the body, so far as we know.

But while atoms combine, they are not annihilated through combination. But by the effect of such combination, is not the function of its energy changed. And is not the body and therefore its every cell ~~the~~ energy?

The question may be asked: how can the product of energy be energy? In the same way, it can be said, as a chair of wood, for example, is the product of wood. Besides, we are told by science that matter in motion is the result of energy and energy is as far as we go within the limits of science.

Going beyond the boundaries of contemporary science, there is an energy which is above that of the atom and which may be called ultimate mind, mind in the ultimate free state, that also, when changing (as the so-called free atom changes into the ~~atom~~ molecule which becomes life) into the free atom which is the state of energy prior to what is termed life, becomes, in short, that atom from which the others are derived.

In this view, mind becomes the atom, atom becomes life, life becomes the atom, the atom becomes mind just as the ~~atomic~~ cell becomes the environmental atom which becomes the mind, ultimate and free.

Thus, all things are one from the highest to the lowest, and that again to the highest. The thread is not broken though the vision cannot always follow the thread in unbroken pursuit. All we see and do, all we touch, see, and think, are all the thoughts of one thought, the ~~lines~~ of one life, the waves of one sea, the powers of one power --

Truth - God - Ultimate Energy.

And although this unifying principle may not be accepted at once, if the thought or teaching of it does no harm but perchance helps in doing good by leading to more laudable efforts on the part of man than he is at present taught to display individually and en masse and without praise or censure, we cannot well afford to disregard the teaching of this since a thing, not doing harm, does good. For nothing is truly neutral save ultimate Mind.

Ultimate mind never entirely condenses: the greater part of it remains intact: that is why the ultimate of God is always present as the best, the relative of him being the opportunity for all things to return back to their home - the Self. The thing is not to bow down to it but to use it well for this is the true worship of it. We do no wrong, when worshipping, to have images as symbols of the great but let not the images which are only images of the great take the place of the great.

Childhood is the time of fables, youth of heroes, although fables have heroes. But while the child looks upon them in less possessive fashion, youth re-creates itself in heroes it imagines. The season of age is the time of fable spiritualized, the conscious seeking of God and eternal life in the stories of science and religion.

In life, the dream, what to one is fancy, to the other is reality. Therefore all is real in life, according to each dream. The scientist has his dream of reality, the child dreams of the land of fairies, youth has its dream of heroic dreams, age dreams of eternity. But above all, the mature have the dream which is without fallacy, the dream of truth.

Truth - God - Ultimate Energy. And although this unifying principle